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ABSTRACT

To develop a functional curriculum for Nigeria's nomadic Fulbe tribespeople it is necessary to understand the cultural setting. The myths of the Fulbe, such as the story of herdsman Sile Sajo's encounter with the deity Kumen, provide insight into the culture. The story reflects the society's agricultural base, identifies personal characteristics which the culture prizes, and provides insight into the Fulbe moral code. Fulbe nomads have a culture distinct from that of the larger Nigerian society. As such, there is a need for special approaches to education. Nigeria's New National Policy on Education provides details of the integrative aims and objectives of the government's educational efforts, including its short and long term goals. The policy also sets out curriculum guidelines on language, mathematics, social studies, science, and creative activities. Education must incorporate the past into the present in order to fashion the future, and thus enable the Fulbe to take their place in the world society in a spirit of solidarity. (Contains 15 references.) (SG)

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CONTRIBUTION OF EDUCATION TO CULTURAL DEVELOPMENT

"Functional Curriculum Development: a Means of Retaining Nomadic Fulbe Cultural Identity"

by

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FUNCTIONAL CURRICULUM DEVELOPMENT: A MEANS OF RETAINING NOMADIC FULBE CULTURAL IDENTITY

INTRODUCTION

In order to develop a functional curriculum for nomadic Fulbe education aimed at retaining their cultural identity, it is necessary to understand aspects of Fulbe cultural setting. The need to understand their culture derives from the fact that culture, according to Wexler (1982), indicates need articulation, a language of social understanding, commitment to ideals, fostering emotional and cognitive capacities such as empathy, hope and social knowledge, communicative potential, cultural imagination for alternatives and social practicality for organisational form.

SOME CULTURAL ELEMENTS OF THE NOMADIC FULBE

There are numerous cultural elements of the nomadic Fulbe. To appreciate their cosmology and values as well as their self-conception, one of the central cultural themes which epitomises their culture needs to be briefly described. That central themes is "pulaaku" (Fulbeness) which is conveyed through language and mythology.

Myths are considered as the reflection of a culture and its values. (Malinowski 1962). In fact, myths are aspect of story telling to create order and meaning in the process of explaining mystery. Thus, according to Mehl (1973), the first kind of story is a myth of origins which provides a place for man and enables him to transcend the narrow prison of his body to descern cosmic meaning in his ordinary experience, and provides direction and security to men and communities. In this connection, Claude Levi-Struss (1962) proposes that myths are logical models by means of which the human mind can order experience, especially contradictions in experience. He, therefore, suggested that attention

should be given to the structure or form of a myth. Following this suggestion, the mythical structure of Kumen is analysed in order to arrive at the logical base for the Fulbe understanding of reality which has formed the sources of his traditional curriculum and should also provide a guide for functional curriculum development by any school systems as a means of retaining their cultural identity.

Kumen Myth:

The candidate to be initiated into the knowledge of herdsmanship known as Sile Sajo is conducted through twelve stages by a deity, Kumen, in a mythical wilderness. In each stage, he encounters profund secrets of the universe and the task of a herdsman. On completing the rituals at the twelfth stage, Sile Sajo re-enters the land of people, fully equiped. As a last test, he kills a lion and he is finally given the secret name of cattle in a dream.

In that first stage, Kumen introduces Sile to Geno, the Creator. Geno asks Sile what he wants Kumen to do for him. Sile replies that he wants only to increase his knowledge so as to be a good herdsman and a priest - a person who is fully intiated into the full knowledge of all the secrets of "pulaaku". There upon the way is open to him into other stages. As he passes through various stages he increases his knowledge, and at various points Kumen tells him that he is approaching Kumen's wife, Foroforondu.

The first four stages through which he passes correspond to four elements earth, air, fire and water which are sacred. At the sixth stage begins the ordering of the elements. In the tenth stage Sile in introduced to Foroforondu but is warned by Kumen not to submit to her orders. If he did, he would be lost.

Sile is firm as he is conducted by Foroforondu through the eleventh stage accompanied by Kumen. Sile, by adhering to the warning of Kumen, obtains the secrets he needs at that stage and finally Kumen's wife leads him into the twelfth and final stage.

In the twelfth stage, Sile encounters a large tree, two termite hills, two ant hills, a pool of water and a hermaphrodite bovine standing under the tree. After some ritual, Sile goes through a "New Birth" as a calf comes out of the pool, he ritually bathes in the pool, Foroforondu gets milk from the bovine and Sile drinks it. He is shown a magic rope and examined on the significance of each of the twenty-eight knots on the rope. He receives gifts for each correct answer. Finally he receives all authority from Kumen and Foroforondu, his wife, symbolized by Foroforondu's ring and two herding staff - one female and the other male. It is because of his magical knowledge that he is able to kill the lion on the way home.

Structural Analysis of Kumen Myth:

Structurally the myth deals with the human and spiritual aspect of Fulbe existence, indeed his entire cultural existence. On the human level, it deals with the explanation of the socio-economic aspects - acquisition of knowledge and wisdom to deal with his work roles and to interact with his wife, cattle and other people. On the spiritual level, it explains how human existence is linked with supernatural element which must be dealt with through acquiring the knowledge of priesthood and magic.

Thus, the object of the whole rite is to equip Sile to return to the land of people and put into practice what he had learned. Essentially, therefore, Sile is prepared to return and carry through this mythical model in his own life. Now as an ideal herdsman in the land of people he encounters his cattle

and his wife. Both woman and cattle have far reaching significance. For instance, Sile depends on his cattle for milk, strength and self-respect. He depends on his wife for fertility - both human and bovine, milk production, food preparation, care of sacred objects, magic for finding good pasture. While his cattle depends on him for pasture, water, protection against natural and spiritual forces. His wife depends on him for direction and protection against natural and spiritual forces, woman depends on the cattle for milk. The situation portrays a whole array of indispensable dependencies. These dependencies are related, as Kraft (1979) puts it, to the concept of explanation, evaluation, reinforcement, integration and adaptation which are the deeper level of a people's basic model of reality.

Applying these concepts to this myth, Nelson (1981) note that in explanation, Geno has a "son" who is on the side of the herdsmen that wants knowledge. The principle which sustains life is fertility, a gift from Geno, but which finds its focus in the union of the sexes over which woman has control. Plant, animal and human life a inextricably intertwined, and everything is vested with cultic significance. Under evaluation, Nelson explained that the ultimate good is the tripole - Man-Woman-Cattle. The ideal person (man) is one who will give all for the welfare of his herd. In support of this Raay (1974) observed:

> To them the rearing of cattle has continued to be a preoccupation rather than an activity, something that enables and that is good. Fulani pastoralism could be said to be more or less a complete way of life, of which the main body of values and ideals is derived from the place which cattle and cattle husbandry occupy in the system as a whole.

The fondness the cattle Fulbe show towards their cattle is linked with the fact that it is through cattle ownership that a man may marry, have children, and become the head of a household. To become the head of a household is a primary goal of the greatest importance to the adult Fulbe. This is so because the household is a viable unit and it is through a man's success as efficient herd owner and household head that he gains status and prestige in his community. According to Hopen(1958), after biological adulthood is reached, social adulthood can be attained only if a man possesses his own herd and heads a household.

Knowledge is the most important of all virtues because it allows a man to align all positive forces against negative ones for the welfare of his herd. Thus in reinforcement, the most important thing would be that 'man' has employed all the cultic powers within his knowledge to avert negative forces and to encourage positive ones, especially fertility. The point of integration is the basic tripole: Man-Women-Cattle. All creatures, objects, activities, ideas are significant in the way in which they relate to this central tripole. Finally in adaptation, it is possible to conceive of changes in the style of life for the nomadic Fulbe as long as basic allegiance can remain with the central tripole. If external forces come which demand a change of allegiance beyond the central tripole to money, pleasure, power, political leadership, (formal education), it is clear that there would be a fundamental shift in the integrative base of the nomadic Fulbe, especially these days when there are strong forces which are putting stress on nomadic life style.

Pulaaku (Fulbeness)

Having rigorously gone through the twelve stages, Silo Sajo

acquires the characteristics of modesty (asking simply for knowledge of good herdsmanship),reserve/restrrain (heeding Kumen's warning and not submitting to Foroforondu) patience and fortitude (learning secrets for survival), care and forethought (going through a "new birth", and gaining reward to control physical and spiritual elements). These things have not only marked him out as a nomadic Fulbe but have also given rise to the concept of "pulaaku" (Fulbeness). And because the survival of the Fulbe ethnic group depends on these qualities, they must be acquired through initiation, transition, oral tradition and legends. That is, a number of sub-themes of "pulaaku" are convey by stories to strenthen the central theme. Two of such stories to illustrate these sub-themes are:- "Matan da ba ta haifu ba" (the barren woman) and "Masu Kiwon Ardo" (Ardo's herders). The first story deals with fertility sub-theme. It emphasizes the curse of barrenness of a woman in Fulbe culture. In its development it re-emphasises the need to restore fertility by all means in order to maintain the honour and dignity of womanhood and the survival of Fulbe society. The second story deals with the effective hereding sub-theme. It shows that any form of distractio from herding results in loss of cattle - the means of Fulbe existence. Therefore all energies must be spent deligently in herding for the Fulbe society to survive. The breaking of "pulaaku" code is punished by ostracism because it is a measure of ethnic faithfulness. The quality of "pulaaku" is associated with certain organs of the body:

Belly - place of secrets, origin of shame

Heart - place of patience and fortitude

Head - repository of care and forethought, courage, attractiveness, hunger, fear, sex, sharp word, revenge, reaction to pain, sorrow and other emotional outbursts.

In a broad sense, "pulaaku" is the nomadic Fulbe traditional rite and moral code of conduct.

LANGUAGE:

Fulfulde, like any other human language is a means through which the nomadic Fulbe consciousness transcends itself in striving to understand its communion with other selves. In seeking to understand community, consciousness develops language, poetry, art, music, drama, ethics, politics and technical competence (Leonard 1962). In this regard Fulfulde is not only the main vehicle for conveying "pulaaku" but it is also replete with riddles, proverbs, fables, and poetic expressions which are meant to explain and strengthen the concept of "pulaaku".

As a means of maintaining the nomadic Fulbe cultural identity, the nomads have, in general maintained their language while the sedentary Fulbe have tended to lose their language for Hausa. Thus, there has been a cultural dichotomy between the pastoralists and sedentary Fulbe groups from the distant past to the present day. The nomadic Fulbe are aware of the danger of cultural annihilation through assimilation by the numerically dominant sedentary groups. They are equally aware of the way the sedentary Fulbe had lost their culture through intermarriage with the "Haabe" (Hausa) and their adoption of Hausa language. Therefore, to maintain cultural and ethnic identity, members of the nomadic Fulbe are placed under the obligation to live according to the strict code of "pulaaku" conduct in which the use of Fulfulde is central. Serious breaches of this code are believed to cause

a reduction in animal and human ferility, milk yield as well as increase in mortality of the herd upon which they depend. The young nomad is taught from childhood the significance of "pulaaku" through initiation, transition and direct instruction.

Initiation:

The young nomadic Fulbe is initiated into his society from birth through a host of ceremonies the most important are name-giving and circumcision ceremonies.

(a) **Child Name-Giving**

This is the most widespread and faithfully followed ritual among the nomadic Fulbe. The child is not regarded as a person until it has been named at such a ceremony. In fact it is a social crime not to organize the ceremony for a child (Dupire 1962). During the ceremony a number of procedures are followed: Kola is distributed, a prayer is made, then the parents and relations of the child are formally questioned about the sex and day of birth. The message of an ideal Fulbe is whispered in the ear of the child. The child's head is shaved and the hair is put in milk and eventually poured into the kraal in order to transfer fertility to the animals. A cow is slaughtered. Then a name is given to the child. The ceremony establishes the fatherhood of the child.

Pouring the milk containing the hair into the kraal shows the connection between the fertility of the herd and human fertility. It shows once again that without cattle a nomadic Fulbe family has no base for existence. Therefore fertility of both human and animal must be encouraged by all means for the survival of the society.

(b) Circumcision

In the Fulbe culture, both boys and girls are circumcised between the ages of 5 - 6 . The ceremony marks the time during which a boy is shown the part of the heard reserved for him, the beginning of the period of search for a bride for him and a qualification to participate in"geerewol"(beauty contest). The girls circumcision is meant to remove male attributes from them so that they become complete women. The important ceremony of attaining womanhood for girls is the piercing of the ear.

Transition:

The period of transition of the young nomads is related to their stages of maturation. A number of ceremonies are organized for this purpose. Some of the most significant include marriage and introduction to the use of magic.

Marriage:

There are two types of marriages "kooggal" - cousin marriage and "deetuke" elopement marriage.

"Kooggal" marriage is the most preferred and respected form of marriage because it is, according (Stenning (1959) the most profitable way men start out in the world and it gives a woman the only chance to be honourably married (Dupire 1962). It also establishes and strengthens lineage, communal life and extended family system. It derives from the belief that when a person dies the spirit intermingles with the father's spirit and the mother's blood to form the child. This is the basis for clan formation which must be retained through cousin marriage. Thus the new family and its herd are brought into existence by this type of marriage when the wife returns with the first child.

This type of marriage is arranged by parents or uncles and aunts of both sides. The first step for sealing a marriage is the gift of a necklace and the slaughter of three cows and the payment of dowry in cattle by the boy's family to the family of the girl. The girl is taken to the husband's home with a ceremony.

Deetuke Marriage:

This is marriage by elopement. As opposed to "kooggal" marriage, "deetuke" is an inter-clan-marriage. Nelson (1981) enumerated the negative aspects of this type of marriage as: the wife being of unknown pedigree; cattle are not exchanged; proper rites and ceremony are not conducted; the "deekute" wife may lose the security of her own family; the husband does not gain any cattle by taking her; rather he may lose some to the former husband etc. Stenning and Dupire see it, therefore as destructive of "pulaaku". On the contrary, Nelson sees the underlying principle operative in "geerewol" which motivates "deetuke" and which makes it possible to keep the "kooggal" and "deetuke" complexes within the same system without destroying the society. The deeper underlying principle is fertility. During the period of preparation for "deetuke" fertility symbols are used and at the end of the ceremony the visitors bless the host herd with "barkeehi", another symbol of fertility.

The Use of Magic

Children learn the use of magical powers for general, protective or healing and fertility purposes.

General use of Magic:

- If activities are to take place on unlucky days, some of the magical precautions are taken.
- Calves must not be born in the bush. If it happens it brings bad luck to the herd unless it is sold on weaning.
- The right kind of wood must be used in the Kraal fire and its smoke has a beneficial effect.
- A woman who is more than seven months pregnant must not milk a cow.
- Cattle must not be counted, doing so limits the number.

Preventive or Healing use of Magic:

To ward off predatory animals from cattle, a hole is dug under the place for the kraal fire and a magic concoction is poured into it.

- Certain cuts can be made on calves to protect them from death and sickness.
- Fertility: The characteristic rituals used to encourage fertility include:
  - pouring potion on termite hill for prolific population (human and animal);
  - pouring potion on calf rope;
  - the use of certain songs;
  - giving to cattle potion added to salt.

Thus, central to the nomadic Fulbe culture are the themes of "pulaaku" and fertility. The acquisition of these ideals produces an effective herdsman. The myth narrated above shows that a great deal of importance is attached to the acquisition of relevant knowledge for effective herdsmanship. Therefore,

the training of the young nomad is not given to chance. The young must rigorously acquire the right kind of attitude, knowledge, and skills through initiation, transition, direct instruction and carefully supervised application of acquired knowledge in a contrived cultural setting in the way Kumen subjected Sile Sajo in initiating him into herdsmanship.

Sources of Nomadic Fulbe Curriculum:

Studies which investigated the achievement of nomadic Fulbe children in regular schools concluded that some of the causes of maladjustment and poor academic performance on the part of nomadic Fulbe children of primary school age is that they are taught curricula contents which have no relevance to their culture and that their teachers use teaching methods which do not meet their different learning styles (Ezeomah 1982).

The analysis of the Kuman myth depicts, on the one level, the existence of positive natural elements (plants, water, air, termite and ant hills, cattle, man and woman) and negative elements - a lion within the universe. On the other level, it depicts the means of developing the ideals of Fulbe: initiation, transition and direct instruction. It also indicates the ways through which to acquire the ideals of Fulbeness: modesty, reserve/restraint, patience and fortitude, care and forethough. And it provide a vehicle for conveying the ideals of "pulaaku" -Fulfulde. The emphasis is on the acquisition of relevant knowledge to deal effectively with these natural and supernatural elements for the good of the indispensible dependencies of man-woman-cattle. In the endeavour to carry the substance of Kuman myth into the world of reality the Fulbe child is taught to be culturally knowledgeable, socially effective

and responsible for the survival of the society.

These things have far reaching implications for functional curriculum development because they deal with the main sources of curriculum development - the nomadic Fulbe society, the child to be taught and how to teach him, the areas of knowledge to be taught and the purpose for teaching them. This is so because the concept of "pulaaku" (Fulbeness) covers the entire nomadic Fulbe lifestyle - philosophical, psychological and cultural heritage. To maintain their cultural identity there is a need to build a curriculum based on their societal needs and aspirations.

There are many difinitions of curriculum, but for the purpose of this paper, the definition of Wilhelms (1962) is adopted. A curriculum according to him is what a teacher uses when he teaches children and what he teaches. Some items of a subject matter will be retained and used in about the way they were taught. That is to say in these cases, learning and using the content itself may actually be the goal. From this point, it must be realised that for nomadic Fulbe who are 99% illiterate schools play little part in the planning of their daily life. Because they know little and care less about a school going community, an educational system which derives its content from their culture and emphasizes the immediate use of what is learnt will be acceptable to them.

To achieve this acceptability, the planners of the curricula used in the nomadic education programme are conversant with their cultural realities - their social, philosophical and psychological foundations.

Social Foundations:

Social foundations deal with the pattern of social realities in which the nomads or any group of people live. It stands for the total societal and cultural setting characterised by the social demands and problems in which education takes place. These social realities will obviously shape the child to be educated. In this regard the Kuman myth narrated and analysed above shows how the social realities of the nomads act upon the children and affect what they learn and how they learn. This means that before the nomadic Fulbe child attain school age, he has started, like every other child, to develop cognitively and socially. The adult community has already influence every aspect of his development so that he has started to understand himself and the world about him in terms of the world view of the community in which he is growing up. Thus as he matures and learns to label and order experiences, it is obvious that his development will be very strongly influenced by a nomadic Fulbe system of knowledge.

Philosophical Foundations:

Philosophical foundations deal with the values which are the basic beliefs about good and bad, right and wrong, desirable and undesirable (William Van Til 1962). For the nomadic Fulbe the commitment to proper herding and all the attendant qualities to maintain the union between man-woman-cattle is the greatest good and forms the basis of appraising social realities. In a number of societies such fundamental principles have been articulatd by the intellectual experts into such concept as "man's worth and dignity" "man's potentiality for intelligence", "law and justice" and "individualism and

liberty" which are enshrined in their attendant "isms". Such fundamental principles, though not explicitly articulated by the nomadic Fulbe, are implicit in their practice of "pulaaku".

Psychological Foundation

This deals with the nature of the learner and his needs which ultimately fuses the individual and societal aspects. That is, needs are psychological - biological tensions which are heavily influenced by social realities including values which impinge on the individual's life. Thus needs are personal-social in nature and influenced by the culture. They are also influenced by the age level of the child and by the time in which he lives. For the nomadic Fulbe as indicated in Kumen myth, the needs include not only the acquisition of a herd which gives him status in the community, but also a whole array of inter-personal relationships which bestow the obligation for ensuring that everyone gains the skills and knowledge he requires for both individual and group survival.

The areas of skills and knowledge acquisition deal with the learning style of the nomads. These include their characteristics, cognitive, affective, and psychological behaviour that indicate how they perceive, interact with and respond to their learning environment (NASSP 1979). They also include the teaching style which are the adult's personal behaviour and the media he uses to transmit information or receive it from the learner. Some other studies which investigated the learning/teaching strategies of nomadic child in his traditional setting revealed that he learns through observation and imitation, direct verbal instruction, practical application of theoretical knowledge in real life performance, orientation to close relations and group oriented learning (Ezeomah 1980). Such learning and teaching

styles are meant to produce an ideal Fulbe who is characterised as being modest and reserved (semteened), patient and fortitude (muyaal), care and forethought (hakkiilo) and capable of aligning positive forces against the native ones for the survival of the society.

AIMS AND OBJECTIVES OF NOMADIC EDUCATION

From the cultural characteristics of the nomadic Fulbe described in the preceding paragraphs, it became clear to the Nigerian Government that the nomads have a distinct way of life which requires special approach in terms of the type and method of providing them with the right type of education. In trying to develop the right type of education, government stated the aims and objectives for educating the nomdas with the ultimate goal of integrating them into national life as well as retaining their cultural identity.

The aims and objectives of the education of the nomads derive from the New National Policy on Education (1981) whose broad objectives are:

1. Integrative Aims and Objectives

   i. The inculcation of national consciousness and national unity.

   ii. The inculcation of the right type of values and attitudes for the survival of the individual and the Nigerian society.

   iii. The training of the mind in the understanding of the world around him, (i.e. training in scientific and critical thinking).

   iv. The acquisition of appropriate skills, abilities and competences, both mental, social and physical, as equipment for the individual to live in his society and to contribute to its development.

2. Distinctive Aims and Objectives

Short Term Objectives:

Acquisition of basic functional literacy and numeracy. In practical terms, acquisition of functional literacy and numeracy, should mean for the nomads the ability to do the following:

(a) Read with comprehension those things that affect their occupational roles like useful directions, tax receipts, instruction on health and animal treatment, and manufacturers' instruction sheets relating to animal husbandry and agriculture.

(b) Read and understand national papers and magazines to know what is happening around them. Functional literacy will enable them read simple instructions, for example voting instructions in orde to make independent choices on those to govern the nation.

(c) Write legible and meaningful letters to friends, relations, Veterinary, Agriculture and Livestock Officers on how to improve their herds, poultry, and crops. Write to government officials on the needs of the clans.

(d) Do simple calculations and keep records relating to the number of their herds, cost of and returns from investments on improved herds and grazing, distances covered on seasonal movements, interest charges on credits and rental on lands, measurements of lands and buildings to hold family and herds; birth and death statistics.

(e) Develop scientific outlook, positive attitudes, and self-reliance to deal with their problems

such as reporting outbreak of diseases to Government Agencies.

(f) Improve their relationship with immediate neighbours, sedentary farmers, and Government Authorities and Agents.

Long Term Objectives

(a) Acquisition of knowledge and skills to enable them improve their income earning capabilities through mixed farming, land acquisition and consequent development of grazing reserves and settlement, proper grazing management including effective use of good variety of fodder (grass and legumes improvement), modern scientific livestock breeding and scientific treatment of animal diseases.

(b) Improvement of livestock products, such as milk, meat, butter, hides and skin by application of modern technology.

(c) Better marketing of their products including progressive economic of export.

(d) Appreciation of the aims and functions of cooperatives. By so doing, they will participate better in the national economic life.

(e) Appreciation of the need to use modern savings and bank credit facilities, which will enable them integrate better within the dominant national culture.

(f) Production of skilled Fulbe professionals and administrators such as: doctors, nurses, teachers,

veterinary or livestock officers, pasture agronomists, lawyers, and lawmakers for effective management of Fulbe affairs, and constructive contribution to the larger society.

(g) Acquisition of functional knowledge and skills for raising healthy well adjusted families, and for operating happy households. Such skills will ensure the protection of family health, good child care, nutrition, sanitation, cultural and recreational activities.

CURRICULUM GUIDELINES

The cultural elements described above clearly specify the areas of nomadic Fulbe life, experience, discipline, and method of thinking, work roles and their attendant problems. Because these things relate directly or indirectly to the universals and specifics of their culture, they form the basis for curriculum selection and development. Curriculum guidelines are illustrated with the following subject areas: Language, Mathematics, Social Studies, Primary Science, and Creative Arts. The development of the curriculum is guided by the aims and objectives as stated by government.

Language:

Fulfulde (the mother tongue) has been designed to be used for their education in reading, writing, drama and language study for effective communication. The two aims of this are: first, to ease the young nomads' entry into the school situation by initially establishing literacy in his own language and recognising the place which the child's heritage of

language and culture occupy in his education. Second, the nomadic Fulbe have, over the centuries, maintained their language (Fulfulde) which has been an effective vehicle for conveying Fulbeness (pulaaku), while the settled Fulbe have gradually lost the use of Fulfulde and adopted the languages of their subordinates. Therefore, to establish literacy in nomadic Fulbe child language is to reaffirm his self-esteem and pride in his own culture with the consequent strengthening of his personality.

The establishment of literacy in the nomad's own language is followed by literacy in English and in Hause to enhance their future educational pursuits and for national integration.

Mathematics:

The study of Mathematics adheres to number and numeration, basic operations and day to day problem-solving relating to their activities. In practical terms, Mathematics curriculum deals with such contents related to the nomad's knowledge of counting associated with cattle, goats, sheep, milk and water measurement, distances covered on herding drifts and the amount of money obtained from the sales of milk and animals.

Base 5, (counting to 5 and adding other numbers eg. 5 and 1, 5 and 2, 5 and 3 etc) which is the Fulbe traditional method of counting is the starting point in their counting. Base 10 (counting 1 to 10), is gradually introduced and used for most mathematical operations in the future.

Social Studies:

The content of Social Studies deals with the immediate and remote environment. That is the child's home, family and clan relationships as well as the relationships with other ethnic groups, family and clan structures, family occupations

and those of other people and the inter-relationships between occupational areas of nomads and sedentary people. The curriculum includes the nomadic Fulbe custom and values of "pulaaku" and the use of folklores, legends to teach the values. The rights and responsibilities of nomads within the clan and outside it; the method of communication within the clan and outside it are included in the curriculum.

Science:

Science starts with the immediate environment of the nomadic Fulbe child covering such topics as animal breeding, the inter-dependence of man, animals and plants which is reflected in Kuman myth. The curriculum also deals with human, animal and plant diseases and their control. The curriculum includes the effects of the sun, air and water on living things and the ways of providing feed and water for humans and animals during different seasons. The produce obtained from animals and plants and the method of exchanging the commodities are also featured in the curriculum. This is meant to help the nomads to diversify eventually into other occupational areas such as tanning, shoe and bag making and canning of milk products. Efforts are made to develop scientific reasoning through observation and problem solving. This will eradicate superstition and help the child to understand cause and effect relationships of certain natural phenomena within his environment.

Creative Activities:

The nomadic Fulbe in his cultural setting is a poet, a singer and a drummer. The young men and women spend endless hours decorating and beautifying themselves. Therefore, creative and cultural activities such as music, modelling, handcraft, and fine arts feature prominently in their curriculum. Creative

activities are geared towards the development of the child's initiative and creativity.

CONCLUSION

Curriculum developers agree that curriculum has its source in the interaction of the individual and the world in which he lives. Therefore, for a curriculum to be functional it must be based on the demand of the society in which the learner lives, the needs, interest, maturity, goals and ability of a particular child or group of children at a particular time in his or their development, the heritage, values which the society cherishes and wants to perpetuate.

For the nomadic Fulbe, many of the socio-economic and cultural factors described above will continue to operate in their society for sometime in the future. They are hidden deep within the fabric of their society and will continue to resist rapid changes or replacement with other cultures.

The solution to nomadic Fulbe educational disadvantages does not lie in teaching them curricula content designed for the mainstream sedentary people. It lies in designing curriculum that reflects their cultural background so that their children can gain education under the same educational principle as all other children of moving from the things they know to the things they need to learn for the survival of their society using the language they understand and teaching methods familiar to them.

The contention in this paper, however, is not for a cultural isolation of the nomadic Fulbe, but for the retention of their unique and irreplaceable body of values, traditions and forms of expression which demonstrate their presence in the world, so that their culture continues to form part of common

heritage of mankind by renewing and enriching other cultures as theirs is renewed and enriched by others. Education must help to incorporate the past into the present in order to fashion the future, thus enabling the Fulbe to take their useful place in the world society in a spirit of solidarity.

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